the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

Jerjd 17.8

ANDOVER-HARVARD THEOLOGICAL LIBRARY CAMBRIDGE, MASS.

JUNE 15, 1960

C. WILLIAMS

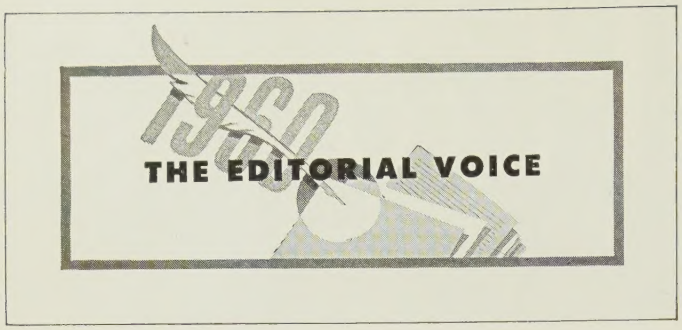
COLUMBIA RIVER, PORTLAND, ORE.

In this issue

Midsummer Madness

By A. W. TOZER

JUN 14 1960



THE IMPORTANCE OF SOUND DOCTRINE

It would be impossible to overemphasize the importance of sound doctrine in the life of a Christian. Right thinking about all spiritual matters is imperative if we would have right living. As men do not gather grapes of thorns nor figs of thistles, so sound character does not grow out of unsound teaching.

The word *doctrine* means simply religious beliefs held and taught. It is the sacred task of all Christians, first as believers and then as teachers of religious beliefs, to be certain that these beliefs correspond exactly to truth. A precise agreement between belief and fact constitutes soundness in doctrine. We cannot afford to have less.

The apostles not only taught truth but contended for its purity against any who would corrupt it. The Pauline epistles resist every effort of false teachers to introduce doctrinal vagaries. John's epistles are sharp with condemnation of those teachers who harassed the young church by denying the incarnation and throwing doubts upon the doctrine of the Trinity; and Jude in his brief but powerful epistle rises to heights of burning eloquence as he pours scorn upon evil teachers who would mislead the saints.

Each generation of Christians must look to its beliefs. While truth itself is unchanging, the minds of men are porous vessels out of which truth can leak and into which error may seep to dilute the truth they contain. The human heart is heretical by nature and runs to error as naturally as a garden to weeds. All a man, a church or a denomination needs do to guarantee deterioration of doctrine is to take everything for granted and do nothing. The unattended garden will soon be overrun with weeds; the heart that fails to cultivate truth and root out error will shortly be a theological wilderness; the church or denomination that grows careless on the highway of truth will before long find itself astray, bogged down in some mud flat from which there is no escape.

In every field of human thought and activity accuracy is considered a virtue. To err ever so slightly is to invite serious loss, if not death itself. Only in religious thought is faithfulness to truth looked upon as a fault. When men deal with things earthly and temporal they demand truth; when they come to the consideration of things heavenly and eternal they hedge and hesitate as if truth either could not be discovered or didn't matter anyway.

Montaigne said that a liar is one who is brave toward God and a coward toward men; for a liar faces God and shrinks from men. Is this not simply a proof of unbelief? Is it not to say that the liar believes in men but is not convinced of the existence of God, and is willing to risk the displeasure of a God who may not exist rather than that of man who obviously does?

I think also that deep, basic unbelief is back of human carelessness in religion. The scientist, the physician, the navigator deals with matters he knows are real; and because these things are real the world demands that both teacher and practitioner be skilled in the knowledge of them. The teacher of spiritual things only is required to be unsure in his beliefs, ambiguous in his remarks and tolerant of every religious opinion expressed by anyone, even by the man least qualified to hold an opinion.

Haziness of doctrine has always been the mark of the liberal. When the Holy Scriptures are rejected as the final authority on religious belief something must be found to take their place. Historically that something has been either reason or sentiment: if reason, the prevailing doctrine has been rationalism; if sentiment, it has been humanism. Sometimes there has been an admixture of the two, as may be seen in liberal churches today. These will not quite give up the Bible, neither will they quite believe it; the result is an unclear body of beliefs more like a fog than a mountain, where anything *may* be true but nothing may be trusted as being *certainly* true.

We have gotten accustomed to the blurred puffs of gray fog that pass for doctrine in modernistic churches and expect nothing better, but it is a cause for real alarm that the fog has begun of late to creep into many evangelical churches. From some previously unimpeachable sources are now coming vague statements consisting of a milky admixture of Scripture, science and human sentiment that is true to none of its ingredients because each one works to cancel the others out.

Certain of our evangelical brethren appear to be laboring under the impression that they are advanced thinkers because they are rethinking evolution and re-evaluating various Bible doctrines or even divine inspiration itself; but so far are they from being advanced thinkers that they are merely timid followers of modernism—fifty years behind the parade.

Little by little evangelical Christians these days are being brainwashed. One evidence is that increasing numbers of them are becoming ashamed to be found unequivocally on the side of truth. They say they believe but their beliefs have been so diluted as to be impossible of clear definition.

Moral power has always accompanied definitive beliefs. Great saints have always been dogmatic. We need right now a return to a gentle dogmatism that smiles while it stands stubborn and firm on the Word of God that liveth and abideth forever.

Midsummer Madness

By A. W. TOZER

The following article appeared in this magazine twenty-three years ago. Apparently it had little or no effect, for the conditions it describes have grown increasingly worse year by year to the present time. And to make matters still more serious, crippled churches have now been accepted as normal. Indeed, many popular religious projects are carried on at the cost of an enfeebled local church. When will this abuse end?

As the sun makes its annual climb up from the south a strange restlessness comes over those of our citizens who live north of the Mason-Dixon Line, and by the time summer has finally arrived this has increased into a pathological condition which turns the country into one vast cage of waltzing mice. A kind of madness grips the populace, and then begins that four-month frenzied effort on everybody's part to get somewhere other than where he is. No one stops to ask what it is all about, but practically everyone who is not in the hospital or in jail joins the general stampede from everywhere to anywhere and return.

An irresistible impulse picks most of us up like grains of dust caught by the wind, and spins and churns us about dizzily and dangerously till the first frost comes to ripen the pumpkin and drive home the trailers.

The sturdy old deacon who spent his entire life in the same county where he was born has passed and gone forever. He existed before the days of the modern nomad. Changing times have eliminated him as surely as the buggy shed and the hitching post. His chief use now is to decorate a museum along with the three-toed horse and the dinosaur. His basic error was that he failed to take a vacation. He needed a change and a rest, also a bit of recreation; but not having heard of these wonderful aids to health and longevity, he kept his nose to the grindstone, raised ten healthy children, worked his own farm, attended the Baptist Church four times a week, and managed also to read one or two good books a month. Though he had failed to relax properly at yearly intervals, he could still shoot a squirrel out of a chestnut tree at a hundred yards without glasses and chin himself a dozen times running when he was eighty-seven. When he finally died he was mourned sincerely by his family and a host of real neighbors who had learned to appreciate his sterling worth by living beside him for a lifetime.

How anyone can claim that his grandson, who changes apartments every two years and spends his summers roaring through the landscape in a cloud of fumes, is his equal in manly character is beyond comprehension. Goldsmith's famous lines come back to trouble the serious-minded:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."

Now we believe in liberty as guaranteed by the Constitution and the inalienable right of every man to do as he likes as long as he stays within the law. If most of the population choose to forsake their homes and spend all their spare time scudding between filling stations, there is nothing we can do about it. To protest it is to blow against the wind or shout against the tide. However, some of us old-fashioned throwbacks to a saner if slower age may be forgiven if we indulge in a few honest tears for the havoc this midsummer madness works among the churches of this hectic day.

Even though the vacation habit is a craze and a curse, even though millions each season take long and expensive vacations from nothing more strenuous than loafing, we are still willing to concede that there might be some therapeutic value in a vacation trip where and when needed. I would surely not begrudge the hard-working man or woman a rest from the daily grind. But the sad truth is that the vacation habit, plus the habit of making week-end trips throughout the summer season, has worked practically to paralyze the church of God for several months out of the year. Some churches close altogether, some are forced to give up evening services for the duration of the summer and many are compelled to join with several other churches in union services in order to have an attendance large enough to justify a meeting. Even full-gospel churches and tabernacles are seriously crippled, the finances go into the red, the morale suffers and faith burns down to a gray ash.

It is hard to understand how a follower of Christ can justify himself in laying down his cross so frequently and so shamelessly in this day of the world's judgment. The army of the Lord is the only army on earth where the soldiers expect a four-month furlough in time of war. It is an ironic fact that in the very months of the year when Satan

is the busiest the children of God are the laziest. Hell reaps her harvest during the summer season, while the poor overburdened heirs of the ages crisscross the continent at eighty miles an hour in a grim effort to relax.

If someone should remind me that it is during the summer that the great conventions and camp meetings are held, I would reply that a ten-day period of fun at a camp meeting is a poor substitute for a summer of faithful service back at the home church.

It is a pitiful thing to see on any summer Sunday morning a discouraged Sunday school superintendent standing before the tattered remnant of his school, trying to appear cheerful with half of his teachers missing. And it is a tragi-comic sight to see a peripatetic playboy of the church getting down on his knees on a Saturday afternoon to thank God for that prosperity which enables him to desert the house of God more frequently than he was able to do in his leaner years, and pray for "journeying mercies" as he speeds away from his post of duty to commune with nature among sardine cans.

That the church of Christ should so completely succumb to this midsummer madness is proof enough of our low spiritual condition. It is little wonder that the people of the world smile cynically when we come back and go to work on them after the cool weather sets in. They do not take us seriously, and we have ourselves to thank for their attitude.

We need a revival! We need a revival of consecration to death, a revival of happy abandonment to the will of God that will laugh at sacrifice and count it a privilege to bear the cross through the heat and burden of the day. We are too much influenced by the world and too little controlled by the Spirit. We of the deeper life persuasion are not immune to the temptations of ease and we are in grave danger of becoming a generation of pleasure lovers.

Any who disagree with these conclusions are within their rights, and I would be the last to deny them the privilege. But in the name of a thousand struggling churches and disheartened pastors, may I not plead for a little more loyalty to the local church during this season of difficulty? May God raise up a people who will consult their pleasures less and the great need more. I know of one successful layman who refuses again and again to take perfectly legitimate pleasure trips because he cannot bring himself to leave his class of adolescent Sunday school boys. May God multiply such men and women among us till the reproach of Egypt is rolled away and man's confidence in us restored.

◆ ◆ ◆

VOLUME 95 NUMBER 12

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. Simpson, *Founder*
H. M. Shuman, *President-Emeritus*
Nathan Bailey, *President*
Kenneth C. Fraser, *Vice-President*
William F. Smalley, *Secretary*
Bernard S. King, *Treasurer*

A. W. Tozer, *Editor*
Charles E. Notson, *Assistant Editor*
Anita M. Bailey, *Managing Editor*

Second-Class Postage Paid at Harrisburg, Pa. Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to The Alliance Witness, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

Chileans in Need After Earthquakes

The catastrophic earthquakes and tidal waves struck that area of Chile where the Alliance has 242 church groups. Because of the prolonged disruption of all telephone and telegraph communications, the first details to reach the Foreign Department were received on May 31. Here is a summary of the report from Chile:

All the missionaries are safe.

The *Concepción* Alliance Church was destroyed. Pastor and Mrs. Fernando Ebanez and three children have abandoned their seriously damaged parsonage and have gone to another town to live with relatives. At this time it appears that no member of the church was killed although practically all suffered damage to their houses.

Valdivia's lovely church building fell flat during the Sunday school hour. Seven persons were killed. Pastor Carlos Riveras, who had been installed as pastor that day, was miraculously spared. He was teaching a class when the church wall fell. It just missed him and made a hole in the floor through which he fell to the basement. He and his son had to be dug out of the debris.

In *Osorno* evangelistic meetings were being held and the church was crowded. One man was killed when a piece of the building fell on him.

The *Puerto Montt* church was destroyed. No further information has been received.

The *Ancud* congregation (Chiloé Island) is in need of food and clothing and bedding. The church building is intact.

The town of *Castro* on Chiloé was seriously damaged and under water due to the tidal waves. It would appear from a radio message that the boathouse and the new Mission launch which is being built have suffered damage.

Temuco, where our headquarters, Bible school and printing press are located, has been an oasis in the midst of the disaster. Although shaken, the buildings have withstood the strain very well.

The Foreign Department encourages every Alliance congregation to receive emergency offerings and immediately remit them to our New York headquarters to assist our Chilean brethren in this hour of their tragedy.

The need is urgent; the gifts will need to be large. Please designate them for "Chile Emergency," and send to The Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York.

Each of us is responsible for completing the gospel triad. The truth as it is in Christ if unpreached and unheard has no power to save.

The Gospel Triad

By REV. JOHN C. NEVIUS

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—ROMANS 1:16.

THREE persons form the triad of the gospel. Who are they? First, the preacher; second, the One who is preached and third, the one who believes what the preacher says.

Objectively this makes the operation of the gospel crystal clear. The triad is incomplete when there is no preacher, when there is a failure to preach Christ or when there is the rejection of the message by the hearer. Anointed by the Holy Spirit, the triad's life and power resides in the preacher's dedication, the Saviour's salvation and the new believer's emancipation.

Paul wrote, "I am not ashamed of the gospel of Christ." Was he? Examine his life; note where he went and why, what he did and what he said. His life proves he was not ashamed of the message committed to him. Paul was not a coward; he did not cringe when he could testify for Christ. He knew that obedience to grace could mean disgrace, but that fact never hindered his witness nor held him in bondage. Paul's method of evangelism brings sharp rebuke to the theory of silent Christian witnessing. Paul did not work that way.

For example, see what he did in Athens, the city of learning. While waiting for Silas and Timothy, Paul could have lived the silent Christian life, enjoying the wonders of the Greek city. But he didn't! At the right moment he stood and said, "Ye men of Athens, . . . whom therefore ye ignorantly worship, him declare I unto you."

Consider his conduct in Corinth, a city known for its corruption. The word "Corinthianize" was used to express the behavior of the most voluptuous and debauched people. In this city of vileness and vice Paul met some Christian friends and secured employment for himself in a secular trade. He could have lived quietly with his friends, getting by on "I'll let my life tell for Christ." But what did the Lord say? "Be not afraid, but *speak, and hold not thy peace.*" Paul obeyed this command.

From Corinth Paul journeyed to Ephesus. This was the celebrated capital of the province and was classed as the first and greatest metropolis of Asia. Of the many things that made it so famous idolatry was not the least. Within its limits the magnificent temple built for "Diana of the Ephesians" could be seen. This idolatrous work of Ionic architecture ranked as one of the seven wonders of the world.

But the pagan environment of Ephesus did not cause Paul to hide the message of the gospel. On the contrary he spoke and shared the good news. Demetrius, an unconverted Ephesian, angrily complained, "Ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands."

Arriving at Jerusalem, Paul came to a city well known not only to him but to all the world. In a sense it is the religious city of the earth. Heart of Judaism and cradle of Christianity, Jerusalem is the world's religious center. Filled with an ancient religion, it failed to receive Christ. It was here that Paul publicly and boldly spoke forth his personal testimony, telling how he was won to Christ.

In Athens, Corinth, Ephesus and Jerusalem Paul preached, as well as in many other places. But was this all? No! The capital city, the seat of world power, beckoned him to come. And he wrote, "As much as in me is, I am ready to preach the gospel to you that are at Rome also."

Early in his ministry Dr. Henry Wilson suffered much grief. After the death of his first wife he married again. But soon he followed the casket to the grave the second time. Later his young son drowned. The Episcopal clergyman was driven almost to distraction. About this time the Salvation Army came to his Canadian city. One day when he was walking in town attired in his clerical garb an Army lassie asked him, "Are you saved?" The arrow found its mark. Shortly he was at the penitent form seeking salvation. Later Dr. Wilson moved to New York City and became a close friend and fellow worker with A. B. Simpson. Dr. Wilson enjoyed a wide, rich ministry, and in his honor Wilson Hall at Nyack bears his name. But would all this have happened if the girl had kept silent?

The message of the preacher should not be self-centered. He should witness the gospel, "for it is the power of God unto salvation." Paul's message centered in Christ. Christ is the power and the wisdom of God. In Christ are hid all the treasures of wisdom and knowledge. And in Him the fullness of the Godhead dwells. Paul's message thus expressed itself because (a) he personally experienced the power of Christ in salvation. (b) He knew that in himself dwelt no good thing. (c) Christ had revealed the mes-

(Continued on page 13)

It Took Place at Council . . .

Portland, Oregon, May 11-16

A Look at the Business Sessions

At least one officer of The Christian and Missionary Alliance had faith enough to expect 800 delegates at the 63rd General Council (Portland, Ore., May 11-16). That was Dr. Harry L. Turner, the Society's president for the past six years. The official count exceeded his prediction by seven. Of the 807 persons registered, 694 were accredited delegates. When Council is held within easy reach of the Eastern seaboard the number of delegates usually approaches or exceeds a thousand. Last year there were 1,019 delegates at Buffalo.

A high light of the business sessions this year was the survey presented by the President. Only the General Secretary, on behalf of the Board of Managers, and the Treasurer gave reports in person at this Council. The delegates were expected to study individually the other reports. Five in number, they covered the work of the following departments: Foreign, Home, Publication, Education and The Alliance Witness. They varied in size from eighty-three pages of printed text to but two pages. When bound with the minutes of the Council they become part of the official Annual Report. The respective Council committees to which they were referred brought in such comments and recommendations as seemed necessary for consideration and Council action.

Dr. Turner pointed out that the bringing of reports from the various departments has arisen as a custom. It is not a result of any official decision of Council. As recent as 1914 the president was accustomed to summing up the entire work of the Society in a survey.

Not only did the President's survey cover the past year but it dipped into our yesterday and our tomorrow, and concluded with an impassioned appeal for devotion to the high calling that brought this movement into being.

The Treasurer reported that the average yearly increase in the General Fund in the thirteen postwar years was 6.7 per cent. Of the $3,511,691.17 contributed in 1959, $3,353,718.23 (95.5 per cent) came from Alliance churches. Income from legacies and other sources totaled $71,613.14, making the total General Fund income $3,583,304.31. In addition, special contributions totaled $490,562.21, of which 57.1 per cent was given by Alliance churches. The 1960 budget as adopted was $3,876,000. This requires an average monthly income of $323,000.

Among the important pieces of legislation was action taken on a resolution from the Board of Managers calling for the rescinding of restrictive legislation made in 1933 relative to bond issues. The resolution was prefaced with a statement calling attention to the change in methods of such financing and the alteration in attitude toward the same which have taken place in the last twenty-five years.

Council approved a 10 per cent increase in salary for officers of administration in the Society. This was done after a thorough airing of the question through enlightening debate. Following this, approval was given to a proposal that assigns power to the Committee on Salaries to adjust salaries whenever need requires, according to the U. S. official cost of living index. In the view of most of the delegates this provides a more equitable plan than does throwing the question open for general discussion on the floor of General Council. The Committee on Salaries is composed of nine men elected by the Council.

The Foreign Department was authorized by Council to set up our own internship program for special training of missionary candidates. The Home Department reported 1,151 Alliance churches with a total membership of 67,641. Twenty-eight churches gave over $20,000 to Alliance missions in 1959, the Toledo (Ohio) Gospel Tabernacle ranking first with $77,657.11.

Particular interest centered upon nominations to the office of president and the heads of the Publication and Education departments. The Nominating Committee brought in the name of Dr. Harry L. Turner for president. Since Dr. Turner had earlier announced that he had accepted a position on the faculty of Simpson Bible College and had definitely closed the door to his being nominated for re-election, the committee's report came as a surprise. Dr. Turner later explained that his Canadian upbringing had inculcated a deep respect for authority. For that reason he felt obligated to accede to the committee's request that he allow his name to stand. At the same time that he gave this reason he appealed to the delegates not to vote for him. The election of Rev. Nathan Bailey as president necessitated filling the office of vice-president for the unexpired term. One year yet remains before a vice-president normally would be elected. Without hesitation the Nominating Committee announced Dr. Kenneth C. Fraser as their choice, and the Council quickly approved.

Although this is the first time Council has elected a full-time Education Secretary, the choice of the Nominating Committee readily met with approval. Rev. Gilbert H. Johnson, vice-president of Nyack Missionary College, who is at present visiting some Alliance mission fields, will assume the responsibilities of this office.

Uncertainty concerning the status of the Publication Department after the two years that have been allotted to the Board of Managers for study of the situation caused nominees for the office of Publication Secretary to hesitate. One candidate's conditional acceptance later changed to his declining the nomination. Another's changed to an unconditional acceptance, but the vote went to the nominee who had made no stipulations, Mr. Eldon Schroeder.

The question of a merger with the Missionary Church Association was not yet in form for consideration this year. However, the Committee on the President's Survey recommended that the committee assigned to study the question be prepared to report to the Council of 1961. The Home Secretary for the M.C.A., Rev. Clarence R. Gerig, and the superintendent for the West, Rev. R. D. Ramseyer, were delegates to the Council.

The Committee on Council Arrangements was heartily commended. Their foresight and diligence in preparation made no small contribution to the efficient conducting of Council. The Portland Civic Auditorium was admirably adapted to the requirements of business sessions, and was also adequate for the greatly expanded attendance at public services. Of particular note was the reliable operation of the public-address system and the ready availability of roving microphones to facilitate participation in debate. To a deliberative assembly such details are indispensable for clarity of presentation and for dignity of procedure.

A spirit of good will and cordial coöperation pervaded all sessions. The sobering responsibility which rests upon this Society in these critical times is tempered by a confident trust that the Lord is leading. It was in this confidence that the Council voted to send a telegram to President Eisenhower expressing our appreciation for his leadership as president of the nation and

assuring him of our prayers.—CHARLES E. NOTSON.

. . . and the Spiritual Ministry

Delegates from nearly all states, Canada, Mexico and Puerto Rico, and missionaries from twenty-one foreign countries in Portland, the city of roses, rhododendron, azaleas, scotch bloom—and rain! . . . a leisurely city (those "wait and walk" signs!) and friendly people . . . Not even a glimpse of Mt. Hood (a snowstorm stopped us a quarter of a mile from Timberline Lodge), but the hills and forests were magnificent.

Things we remember:

Opening Council by singing "All Hail the Power of Jesus' Name" . . . Governor Mark O. Hatfield's earnest appeal for a Christian witness by all believers. "There is no place in Christianity for spiritual isolationism; we must reach out to every man." Mrs. J. T. Zamrazil at the organ . . . the Salem singers . . . Dr. Edison Habegger's camp meeting enthusiasm in preaching on "Memorials that Abide" and "Unfinished Furrows." "We have a world vision which we dare not dissipate. Unless we have a world vision we shall never see our lost neighbor." . . . The music—and the chrome-red dresses and white suits—of the Cascade College Choir.

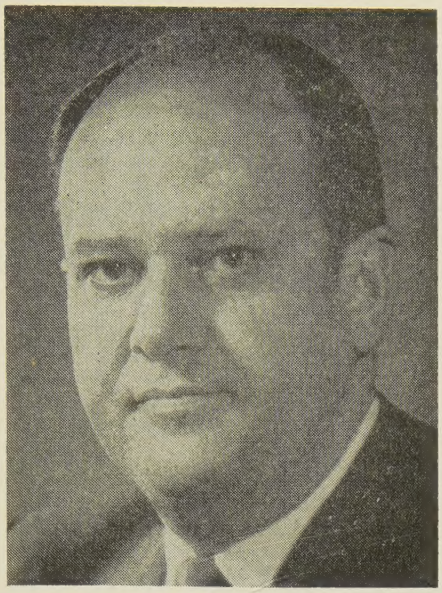
The women's luncheon missionary meeting on Thursday . . . tables beautifully decorated with Oregon flowers by the Portland ladies. Over 540 women, hearing the call of "The Macedonian Woman" through messages by Mrs. H. L. Turner, Mrs. W. A. Cutts, Mrs. Betty Knopp, Mrs. W. C. Newbern and Mrs. G. C. Timyan. Their $563.75 offering for the "buildings for building faith"—the Bible school in Viet Nam.

Myron Voth's inspiring account of the Argentine Church. "When the church went missionary" vision was vitalized, personalities were purified, there was supernatural and sanctified sacrifice and churches were created. . . . A new challenge: "Brazil is the greatest missionary opportunity in Latin America" . . . The message on Acts 26:13-20 by Rev. P. W. Reidhead. Paul's encounter with Christ brought about a total commitment to the sovereign Lord. It was this that made his ministry what it was. . . . "Galatians 2:20 needs to be something more than memorized; it needs to be experienced" . . .

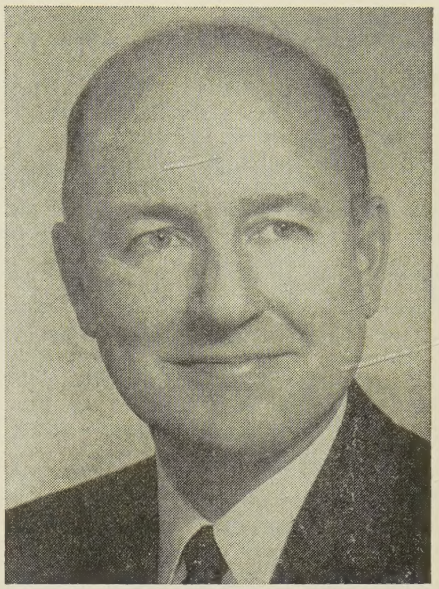
The Friday morning Communion service led by Dr. H. L. Turner, assisted by Rev. E. W. Richards. Dr. H. W. Boon exhorting us to "Remember Him," and Rev. L. Bowring Quick, retired missionary, thanking God for the sacrifice of His Son and the provision for all needs. . . . Quickened faith in the service for instruction and prayer for healing conducted by Rev. H. P. Rankin.

At last—our own Preachers Chorus with Dr. Brown directing . . . singing

(Continued on page 8)



Rev. Nathan Bailey, LL.D.
President



Rev. Kenneth C. Fraser, D.D.
Vice-President

Elected at Council

Rev. Nathan Bailey, LL.D., who was elected president of The Christian and Missionary Alliance at the General Council in Portland, Ore., on May 16, comes to his new work from the superintendency of the Eastern and Central Canadian District. He served as vice-president of the Society during the two terms of Dr. Turner's administration.

Dr. Bailey was reared in Wilmington, Del. From his birth he had the example and teaching of godly parents, as well as encouragement from the Lord's people in the Alliance church, a congregation which profited from the ministry of such men as the late Rev. G. Verner Brown, the first pastor, and Dr. H. M. Shuman, now President-Emeritus of the Society. Dr. Bailey early in life gave himself to the Lord and to His service. After graduating from The Missionary Training Institute at Nyack, N. Y., he began his ministry in Mattoon, Ill., where he served from 1931 to 1934. His next pastorate was in Windsor, Ont., following which (1940) he went to the large Gospel Tabernacle at Ottawa. He was elected superintendent of the district in 1946, and since that time has lived in Toronto. During his administration in the district the number of churches has doubled and the Glen Rocks Bible Conference was established.

Dr. Bailey was honored by Asbury College on June 1, when he received the doctor of laws degree. He and Mrs. Bailey, the former Mary Dittmar, of Williamsport, Pa., and their daugh-

Rev. Gilbert H. Johnson, B.D.
Education Secretary

Mr. Eldon H. Schroeder
Publication Secretary

ter Carrol will move to Nyack during the summer. Their elder daughter, Joyce, is the wife of Rev. Dahl B. Seckinger, of Chatham, Ont. Carrol is a junior at Nyack Missionary College.

Dr. Kenneth C. Fraser, pastor of North Side Pittsburgh's Alliance Church, also was reared in a strong Alliance environment. When eleven years old he was saved in a tent meeting in Brooklyn. His ambition then was to play baseball, but the Lord put His hand on his life for the ministry. After graduating from Asbury College in 1933, Dr. Fraser took his first preaching appointment in Fremont, Ohio. The congregation was composed of nine women and two men. On one stormy Sunday only one woman and two children braved the rain, and the children left after Sunday school. The woman also was preparing to leave when the young pastor said, "I believe the Lord has given me a message for today, and if you don't mind listening I won't mind preaching." They had a full service.

Dr. Fraser's next charge was the Lovers Lane Church in Akron, Ohio, following which he was pastor of the Third Avenue Alliance Church in Columbus. He began his ministry in Pittsburgh in 1949. During his tenure the church has moved from overcrowded quarters to block-long facilities which are recognized as a center of evangelism and missions. Two services are held each Sunday morning, and the missionary convention held each March is a famed event.

Dr. Fraser is married to the former Lucille Amstutz, of Orrville, Ohio. They have three children: Kenneth Cumming, Jr., Janice Lou and Thomas David.

Dr. Fraser has been a member of the Board of Managers of the Society, and also serves as a trustee of Asbury College, the institution which conferred the doctor of divinity degree upon him in 1954.

Rev. Gilbert H. Johnson, new Education Secretary, was also born in Brooklyn, N. Y. He received his education at The Missionary Training Institute, Gordon College of Theology and Missions, where he received the Th.B. degree, and Gordon Divinity School, where he earned the bachelor of divinity degree. He also attended Biblical Seminary and New York University.

Prior to his ministry at Nyack Missionary College, where he has taught for twenty years, Mr. Johnson served Alliance churches in Dover, N. J., Peterborough and Owen Sound, Ont., and Brockton, Mass. He was also interim pastor at the Gospel Tabernacle in New York City for three years (1945-48). In addition to his teaching responsibility at Nyack Mr. Johnson was vice-president, chairman of the Division of Theology, and director of Christian Service and Placement. He is an active member of the Evangelical Theological Society, and served as its president in 1959. Mr. and Mrs. Johnson live at Nyack.

In his new field of service Mr. Johnson will have the general oversight of the four Alliance Bible colleges located at Nyack, N. Y., St. Paul, Minn., San Francisco, Calif., and Regina, Sask. The Education Department is also studying the establishing of a graduate school of theology.

The Publication Secretary, Mr. Eldon H. Schroeder, is from the Midwest. Although he was born in North Dakota, he lived in St. Paul, Minn., until he moved to Harrisburg, Pa., a year ago as general manager of Christian Publications, Inc.

Mr. Schroeder was a member of the Simpson Memorial Church in St. Paul, having first gone to the church with his mother during the ministry of the late Rev. J. D. Williams. After finishing school he gained business experience at St. Paul Book and Stationery Company, the largest school supply house in the Northwest; he was manager of two departments.

Mr. and Mrs. Schroeder have three children: Diane, David and Dawn. They live in Harrisburg.

It Took Place at Council

(Continued from page 7)

"Oh, Sweet Wonder, Jesus, the Son of God." Their memorial to Rev. and Mrs. C. R. Thomas: "In the Twinkling of an Eye" . . . singing "Earth has no sorrow that heav'n cannot heal" for Dr. Tozer . . . Missionary progress reported by Rev. N. R. Ziemer: new churches among new tribes in Viet Nam . . . Dr. A. W. Tozer preaching from John 8:31. "We evangelicals tend to assume —without proof—that we are in direct lineal descent from Christ and His apostles. . . . It takes more than a creed to make a Christian." Our degree of moral elevation, our dependence upon God rather than methods, our attitude toward God and the Holy Spirit and our consequent attitude toward the flesh and the world, the internality of our worship—these mark us as followers of Christ in the apostolic tradition.

The Saturday night program by Simpson Bible College's Renanah Choir, directed by Prof. Russell J. Marshall. Quality and spiritual warmth. . . . Rev. H. E. Nelson introducing the speaker, a former parishioner who as a young lad found Christ in the Alliance chapel in East Side Cleveland—Dr. Robert A. Cook. "What holds us together?" "When they [the apostles] had prayed, . . . they were all filled with the Holy Ghost, and they spake the word of God with boldness." "When what we do for God takes the place of what God is to us we are falling apart." . . . "God works through people who put their lives on the line."

The Sunday morning service . . . "Sing Praises" by the Renanah Choir . . . the beautiful rendering of "Jesus, Lover of My Soul" by Prof. Marshall . . . Dr. H. L. Turner's inspiring exaltation of "the King eternal," our Saviour, the Lord Jesus Christ, who *will* receive honor and glory forever.

The great Sunday afternoon missionary service led by Dr. Brown . . . 115 missionaries: veterans of decades of service, younger workers, new recruits. . . . The theme song: "Come over and help us . . ." "The Man of Macedonia —Today" in Africa . . . and in India, where in 1874 an engineer built a road from Bombay to Berar—and fasted and prayed for the messengers of the cross to evangelize the area . . . China, with the world's largest population, closed. . . . But twenty-five young Alliance Chinese workers are evangelizing their people in Southeast Asia. . . . Melvin Loptson's Bible rescued from a plane crash in Jordan—a plea for some young man to take the gospel to one-seventh of the world's population, the Moslems; the Islands and Southeast Asia and New Guinea and Latin America: *"Come over and help us . . . there is work waiting now to be done . . . there are souls lost in sin to be won."*

The missionary offering for Viet Nam —started off with Governor Hatfield's honorarium at his request—$3,060.50 in cash, augmented by spontaneous pledging in the evening service . . .

The final service with the informal concert by the Preachers Chorus . . . "Let Thy Mercy Fall on Me" . . . Dr. Cook's "Study in Leadership" and the time of prayer that followed.

It was good to have been there . . . —Anita M. Bailey.

All That I Was, My Sin, My Guilt

By Horatius Bonar

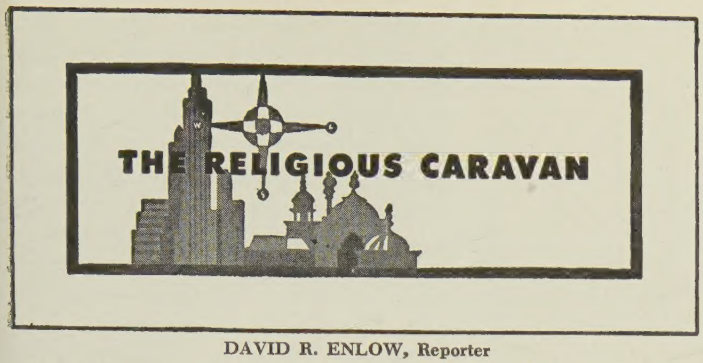
All that I was, my sin, my guilt,
My death, was all my own;
All that I am, I owe to Thee,
My gracious God, alone.

The evil of my former state
Was mine, and only mine;
The good in which I now rejoice
Is Thine, and only Thine.

The darkness of my former state,
The bondage, all was mine;
The light of life in which I walk,
The liberty, is Thine.

Thy grace first made me feel my sin,
It taught me to believe;
Then in believing, peace I found,
And now I live, I live.

All that I am, e'en here on earth,
All that I hope to be
When Jesus comes and glory dawns,
I owe it, Lord, to Thee.



DAVID R. ENLOW, Reporter

AT HOME

World Jewry total: 12,500,000: There are twelve and one-half million Jews throughout the world, and approximately 5,367,000 of these live in the United States. So says the new 1960 American Jewish Year Book, published by the American Jewish Committee and the Jewish Publication Society.

●

Three million dollars for missions: Since its annual drive was founded in 1940, Park Street (Congregational) Church in Boston has raised $3,109,541 for its global missionary program. Gifts and pledges this year exceeded those of 1959 by $935. Total subscriptions of $262,641 received at the church's twenty-first annual missionary conference put the congregation over the three-million-dollar mark since 1940.

●

Free Church exceeds stewardship goal: The stewardship phase of the Diamond Jubilee program of the Evangelical Free Church of America has passed its third goal of $2,500,000 and moved on toward a record high of $3,000,000. The original goal of $300,000 was reached in a few weeks, and the second goal of $800,000 was passed eighteen months ago when the new goal of $2,500,000 was set up.

●

Mennonites broadcasting 241 weekly programs: Mennonite Broadcasts, Inc., now releases 241 weekly radio programs in eight languages, it was announced at the agency's annual meeting in Harrisonburg, Va. Of the total, 163 programs are in English. Other languages used are Spanish, Navajo, Japanese, Italian, French, German and Russian.

ABROAD

Oldest Bible Society celebrates anniversary: In honor of the 250th anniversary of the Canstein Bible Society, world's oldest, representatives of Bible societies in the United States, Brazil, England, India, Japan, Germany and other countries participated in services at Bielefeld, Germany, May 22 and 23.

●

Burma builds up for Buddhism: Just as he promised during his campaign for election, Burma's new Prime Minister U Nu has put in motion a program to make Buddhism the state religion. Former Chief Justice U Thein Maung has been appointed head of an Advisory Commission which will visit more than forty towns throughout the nation to interview leaders of Christian, Hindu and Islamic communities, as well as Buddhist leaders and legal experts, before making a report to the government.

●

Vatican claims "rights" in politics: The Roman Catholic hierarchy has "the right and the duty to intervene" in political maneuverings in order to guide its flock. So reports the official Vatican newspaper *Osservatore Romano.* The news appeared unsigned on the front page of the paper, a pronouncement that the Vatican press service described as authoritative.

●

Plan archaeological institute near Dead Sea: Plans have been announced for the establishment of an archaeological institute near the Dead Sea. Dr. John Allegro, professor of Semitic languages at Manchester University, England, did not disclose the exact site of the proposed institute, but said it would cost in the neighborhood of $2,800,000.

PEOPLE

Bishop Moore named "Methodist of the Year": *World Outlook,* national Methodist magazine of missions, has named Bishop Arthur J. Moore, of Atlanta, Ga., "Methodist of the Year." The annual award was presented to the bishop by his son, Arthur J. Moore, Jr., New York, associate editor of *World Outlook.* Bishop Moore was given the honor citation because of his "outstanding service to the missionary enterprise of the Methodist Church."

●

American Lutheran Church names president: First president of the new American Lutheran Church is Dr. Fredrik A. Schiotz. His election came shortly after the new 2,250,000-member denomination was officially constituted. He had been president of the Evangelical Lutheran Church since 1954. Merging to form the American Lutheran Church were the old American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church.

PEOPLE SAY

Dr. Erwin L. McDonald, editor of the *Arkansas Baptist:* "Half of our people take little if any interest in the affairs of state. They are neither informed enough nor interested enough to go to the polls and have a voice in determining who will represent them in public office."

THE PRESS

New missions survey released: *A Glimpse of World Missions* has just been released by Moody Press. Written by Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association, the new book gives a comprehensive view of the present-day state of missions around the world. It is illustrated by twenty-six pages of graphic maps and numerous charts giving basic data about each country and each area. The book (paperback, 120 pages) costs $1.25.

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Developing Leadership in the Church

By REV. B. W. LANPHER*

"What do I do?" "Is there *much* work involved?" "Is it *really* important?" "Do I *have* to do *that*?"

These are all questions often asked us by newly appointed or elected church leaders. This probably happens in your church too. And, since many churches fail to provide job descriptions for new church leaders, they have a right to ask these questions.

Last December the Christian Education Committee at the Pontiac Alliance Church began preliminary planning for a conference to help our workers discover the answers to their questions. Rev. W. D. Lindsey, pastor in Royal Oak, Michigan, was secured as main speaker for a "Church Leaders Conference" to be held on January 28, 1960. The program followed the format of university conferences and seminars. This included a general assembly for all the leaders and an address by the main speaker. Following the address the conference divided into five groups.

The topic of the main address, "The Church Leader and His Responsibility to the Total Church Program," was planned to acquaint our church and Sunday school leaders with their responsibilities to *both* the total church program and their individual positions of leadership. The five group discussions which we felt necessary described the specific duties of various church leaders. The groups included:

1. Elders and Deaconesses, taught by our pastor, Rev. G. J. Bersche.
2. Sunday School Teachers, taught by Rev. W. D. Lindsey.
3. Church Ushers, taught by Mr. Edgar Dodd, head usher.
4. Sunday School Officers, taught by the writer.
5. Music in the Church, taught by Mrs. S. C. Thornhill, pastor's wife from Flint.

Both the Flint and Royal Oak Alliance churches sent delegations to the conference and the total attendance exceeded seventy. A free-will offering met all expenses for out-of-town speakers and for a mimeographed syllabus for each person present. This contained outlines of the material covered in each of the five discussion groups.

This type of Church Leaders Conference was so successful that another is being planned for the fall. Other nearby churches have asked for invitations to it. It seems that many church leaders are wise enough to see that they need descriptions of their jobs. Such acknowledgment is a tremendous step towards better church ushers, elders, deaconesses, Sunday school officers and teachers, and towards improved music in the church as well. It means a giant step towards improved public relations, public worship and evangelistic services, and Sunday school teaching and methods. It means we will have more serious church leaders dedicated to clearly defined jobs. It means, as a result of intensified service on the part of church leaders, that many will be won to Christ and added to the church. The Church Leaders Conference in Pontiac was the first step towards improving ourselves as leaders in the church.

Since January the former five-member Christian Education Committee has been enlarged to a ten-member Board of Christian Education. The assistant pastor has become Director of Christian Education and chairman of the recently formed board. The church executive committee has given this new board enlarged responsibilities over the church educational program.

Three of the major projects for the first months are the Church Leaders Conference, new adult Sunday school curriculum, and a training school.

This board is learning as it develops its program and has chosen an educational philosophy anchored on Matthew 28:20 and Ephesians 4:13. This philosophy affirms that:

1. There is a God-given status for the teaching ministry of the church, and therefore human needs must be met through an effectual program that meets God's standards.
2. Education is as broad as human experience, and therefore the Christian Education Program of our church must be related to life and experience.
3. Christian Education has a two-fold purpose: it must teach the principles of salvation and also strive to implant Christian principles in the life that has been surrendered to Christ.

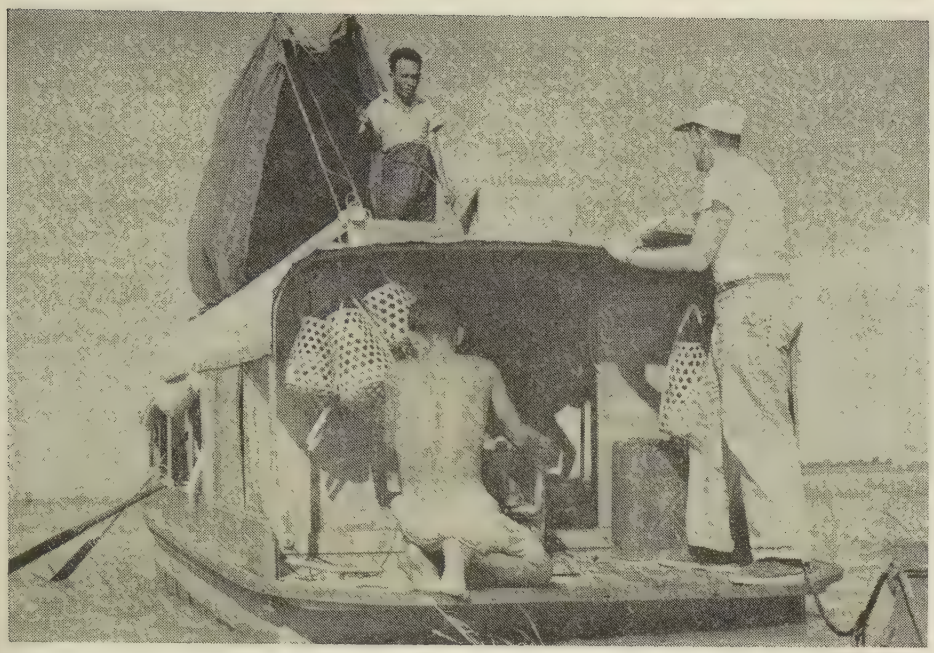
In our church we want every fellowship group, every youth group, club and Sunday school class not only to be organized and led by spiritual workers, but also to be governed by sound educational principles. Every group must prove its worthiness to exist. All must forcefully teach the doctrines of the Bible as we understand them in the Alliance. Leaders must seek to be Spirit-filled, trained leaders whether they lead the prayer band, the men's fellowship, the club, the choir, the AYF or a Sunday school class.

We thank God for the high calling of the teaching ministry. We in Pontiac want to serve in the best manner possible to the glory of God.

Memo to the Superintendent

The article "Developing Leadership" touches the core of one of our biggest leadership problems. If you would like further information on the Board of Christian Education, write the National Sunday School Office, 260 West 44th St., New York 36, N. Y.

*Rev. B. W. Lanpher is Assistant Pastor and Director of Christian Education at Pontiac, Mich.



C. M. WESTERGREN

When they lost a propeller Pastor Ang hoisted an improvised sail while Mr. Kon tended the engine. Missionary Don Furniss is ready to help.

Witnessing by Boat

By CLIFFORD M. WESTERGREN

LARGE areas of Cambodia are inundated many months of the year and scores of villages are inaccessible except by boat. It is to places so isolated that we make our way using a small launch. Experiences on a recent trip are typical of this type of missionary work.

A last check of supplies and machinery, the usual but important good-bys, united prayer—these marked the time of departure. The current was with us as we headed due south. Villages lined both banks of the river, giving evidence of prosperity. Buddhist temples every few kilometers indicated spiritual poverty.

There were four men in our team —Pastor Ang, Mr. Kon, Don Furniss and myself. Except for Kon, who had traveled in the north, we were unfamiliar with the swelled rivers and creeks by which we were to travel. However, what we lacked in experience we made up in determination and oneness of purpose.

Our craft was made to order for this type of work. Sufficient room for cooking, eating, sleeping and storage met our need for a home base. The steel hull gave a proper sense of security even in these unknown waters.

We had obtained permission for services from the respective governors of Takeo and Kandal provinces. They in turn notified local authorities of the approximate time of our arrival. Though the red tape was bothersome at times, the contacts resulting from their having done this gave wonderful opportunities for witnessing to high government officials.

We calculated our trip to take advantage of high water and full moon. A few weeks too soon or too late would mean closed ports for our type of boat. In all, we hoped to reach ten main towns and stay a day or more at each. The sale and distribution of literature, preaching and personal witnessing were our major objectives.

At Wat Darm Po the people were indifferent. News of our coming spread quickly. Soon after we tied up, an elderly Christian greeted us and invited us to his home. We chatted briefly and then set out on foot to tell the local authorities of our intentions. We first held a short service for the two Christian families. The public service which followed was unforgettable. The crowd's cold spirit of indifference was terrifying. The people were impolite and rude. Even an extended effort to reach them with the printed page was of no avail. They had hardened their hearts!

There was a mixed population at Kompong Yul. We had rested half a day at Takeo where our wives were waiting to replenish our food and water supply before we headed south to points along the Takeo River. Kompong Yul was the last good market place before the large army post on the Vietnamese border. Vietnamese control the buying and selling, while the fishing industry, including the manufacture of quality nets, is divided between Cambodian and Cham peoples. At dawn we struck out for the market center and found the hour just right for witnessing and selling books. Plenty of people had money. Our witness to the Vietnamese was limited to the sale of books. The Moslem Chams either ignored the meeting or showed little

C. M. WESTERGREN

Interested villagers received them in some places

interest. The Cambodians stayed long, listened intently and bought freely. We were encouraged.

As the midmorning sun bore down in its fury, the people slowly dispersed. We went back to the boat, but on the way were suddenly intercepted by a smiling Cambodian lady who said excitedly, "I just heard some Jesus missionaries had come. Are you they?" To our affirmative response she replied, "I'm so happy; I've been a Christian for a long time but I haven't seen a missionary for many years. The only book I have to read is an old Bible magazine; do you have a Bible you can sell me? a hymnal? any other books? I want every kind you have!" After buying, she came to the boat for a good time of fellowship. Her countenance was aglow with pure Christian delight.

Twoon Muan was a prepared village. Rather than concentrate on border towns which had few Cambodians, we returned via Takeo to some populous villages in the northwest. At Twoon Muan we began to notice a definite pattern of response. Wherever the village mayor received us openly, the people did as well. They wanted to hear and buy everything. When we left, we knew the Word had reached them *personally.* The message went much further than we went. Many travelers bought books and carried them to villages we were unable to reach. One passerby, a village mayor, told us that if this was the truth he would teach his people as well.

Throughout the trip there was also plenty of human interest. Three incidents stand out, each corresponding to a different time of day. All one night reliable Kon moaned and moaned, "I'm going to heaven, I'm going to heaven!" He had eaten spoiled meat which had poisoned his whole body. Such moanings I have never heard, but he recovered.

Our noon experience could have been even more serious. Above the purr of our engine we suddenly heard the crack of a rifle. We turned and saw someone on the opposite bank aiming directly at us. Fortunately, neither of the shots was on target. The riflemen explained, "When you did not respond to our shouting and waving, in desperation we fired." The two shots attracted an army patrol boat which arrived in a few moments. We had neither seen nor heard them, nor did we know we were required to watch for such check points. To be sure no further complications developed, we went back to the police post to report the incident. The Lord was in this, as the incident set a seal on the friendship we had already made with the chief of police at Kompong Yul.

On our return trip to Pnom Penh the unexpected happened. It was dusk and we were winding, via small open water lanes, through thick grass. Suddenly the lane ended! With the engine out of gear we began poling to another pathway we could see ahead. When next we put the engine in gear there was no resistance. Our propeller was gone —we were stranded! Converting our power launch into a sailing ship, we made our way to Takeo. That was an interesting experience indeed. The Lord provided a strong north wind which blew even during the noon day which is usually dead still. Even more amazing was our fruitful search for another propeller. And to crown it all we eventually recovered our old one.

What a joy to tell these isolated Cambodians of the gospel, knowing that they were hearing for the first time. Only a few of these areas can be reached during the dry season. In the meantime the spiritual soil must be cultivated by your intercessory prayer. ◆ ◆ ◆

Children were delighted with used Christmas cards

C. M. WESTERGREN

The Thailand Mission. First row: Rev. and Mrs. J. I. Perkins, Rev. and Mrs. A. B. Case, Rev. and Mrs. P. A. Voth, Rev. A. G. Seigle (conference speaker) and Mrs. Seigle, Rev. and Mrs. T. G. Ziemer. Second row: Rev. and Mrs. H. G. Boese, Misses Edith Barrett, Iona Amspaugh, Dorothy Wilson, Irene Hearn, Norma Pater, Mary Jane Ellenberger, Martha Borland, Rev. and Mrs. G. W. T. Miess. Third and fourth rows: Rev. and Mrs. W. W. Kerr, Rev. and Mrs. P. S. Davis, Rev. and Mrs. E. J. Sahlberg, Rev. and Mrs. J. D. Ellison, Rev. and Mrs. N. C. Webber, Rev. and Mrs. C. R. Dreger, Rev. and Mrs. G. P. Heckendorf, Rev. and Mrs. M. Martin, Rev. and Mrs. L. B. Gold, Rev. and Mrs. C. L. Gardner, Rev. and Mrs. W. D. Carlsen, Rev. and Mrs. R. W. Tompkins. The total missionary staff in Thailand numbers fifty-seven; there are fifty-three national workers.

Report from Thailand

By MRS. G. W. T. MIESS

Nearly eight million people live in the part of Thailand occupied by Alliance missionaries. Buddhism is the prevailing religion. Fifty missionaries and one thousand baptized Christians seem a pitifully small force for this overwhelming task. For any enterprise of men it would be inadequate. Counting on the indwelling presence of the Lord Jesus Christ, Thai Christians and missionaries alike proceed to their task with confidence born of faith in Christ.

The eight days of conference held in January were a great inspiration to the missionaries. Rev. A. G. Seigle, of the American Presbyterian Mission, was the guest speaker.

Reports to the conference gave a view of the progress being made in the Mission's twofold objective: pioneer evangelism and the building up of Christians in the new relationship they hold to one another through Christ who has saved them.

The radio ministry continues to be an important means of proclaiming the message of life. Two hundred new programs have been prepared for broadcast from FEBC, the radio station in Manilla, P. I., which is covering the Far East with short-wave gospel broadcasts. For a while four Thailand stations were broadcasting programs prepared by the Thai Christians and missionaries, but these facilities were denied. Pray that they may be opened again.

Clinics for the treatment of leprosy have borne much fruit. Leprous people filled with the Spirit have been able to win not only other patients to Christ but also people not afflicted with the disease. A real crisis now faces us in the leprosy work unless a doctor can be secured to supervise the medical end of it.

Twenty-nine leprous students were enrolled in Bible school. Students without leprosy numbered thirty-one, and there were forty-five students in the short term Bible school. Twelve thousand persons have enrolled in the correspondence course covering the Gospel of John. Another two thousand have enrolled for further courses. Thirty-two Buddhist priests, ninety-seven novices and two hundred seventy-four persons who live in Buddhist temples have studied one or more courses. Of those who have enrolled 67 per cent have completed the courses.

Youth work in the northeast of Thailand marches forward. During the year two youth conferences were held with good results. Sixty young people came from nine provinces.

The teaching of English to promising young students and officials opens the door to approach this class of people with the gospel.

Literature is valued highly in this land, for many people can read. To meet the demand it has been necessary to increase the output of tracts. Literature sales doubled in 1959.

These ministries are effectual only as the Holy Spirit empowers each worker and applies the Word to hungry hearts. For this please pray earnestly. ◆ ◆ ◆

The Gospel Triad

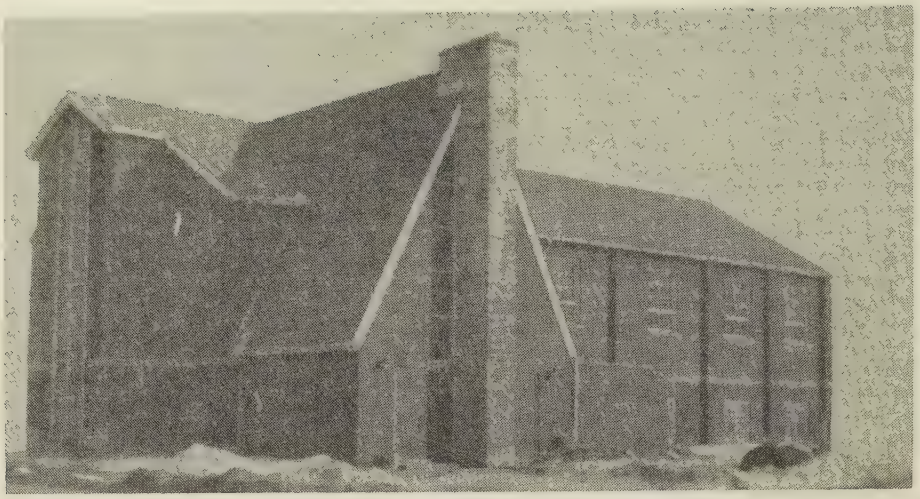
(Continued from page 5)

sage and the mystery of the church directly to him. (d) He understood that you cannot divorce God and the gospel. "The gospel is not merely a strength from God, but it is His own strength." (e) He saw the results of the message in the lives of those to whom he testified and for whom he prayed. Men were saved, sin's power was smashed, Satan was defeated, demoniacs were delivered and churches edified to the glory of God. This was the proof of his ministry—the ministry of a spoken, Christ-centered message.

The message *must* be given to others—it is the power of God unto salvation *"to every one that believeth."* The good news must be shared, not reserved. Praying for the lost, preaching and testifying to the lost, and giving the gospel in printed form to others who are lost are means of giving them an opportunity to be saved.

Imagine two men isolated on an island for life. One is a Christian and the other is not. The unbeliever never heard the gospel of Christ. It matters not how pure, kind, loving and neighborly the believer is to the other man; if he never tells him of Jesus Christ the unregenerate man will never know Him. But suppose the Christian does witness and the other man believes on Jesus Christ. The gospel triad is completed.

Jesus Christ will save, but only as we tell others of Him. That is our calling and responsibility. ◆ ◆ ◆



The Centremount Alliance Church is the latest in Hamilton to be dedicated

The Christian and Missionary Alliance in

Hamilton, Ontario

By REV. ROBERT G. DEMPSTER

When Albert Benjamin Simpson graduated from Knox College, Toronto, in the spring of 1865 he had the choice of two pulpits: Knox Church, Dundas, and Knox Church in Hamilton. Though they were only five miles apart they were worlds different, and young Simpson chose the larger, more active congregation in Hamilton.

Over twenty-five years ago Knox Presbyterian Church was destroyed by fire and the congregation has never rebuilt the sanctuary where from 1865 to 1873 the founder of The Christian and Missionary Alliance preached his first sermons. There is a Knox Church in Hamilton, but it is the Sunday school hall of the original building. Where Dr. Simpson once ministered there is now a parking lot.

There may be little left to remind the world of A. B. Simpson's Presbyterian years in Hamilton, but seven Alliance churches in the area do speak of his later years given to the vision of a new Society.

Today Hamilton ranks third in industrial production in Canada. Its population, with the suburbs, of over a third of a million makes it the fifth most populous metropolitan area in the Dominion. Depending on one's origin —Britain or America—it is the "Birmingham of Canada" or the "Pittsburgh of Canada." Here large, basic steelmaking operations and heavy machinery and tire and automobile concerns of Canadian, British or American ownership manufacture materials essential to all of Canada.

It is situated at the western end of Lake Ontario where a natural sand bar forms a breakwater to give harbor for ships in Burlington Bay. Hamilton's "mountain," which divides the city into lower and upper sections, is really an escarpment running the length of the Niagara Peninsula, over which the Niagara River flows to form the famous falls.

A center of Methodism in another century, Hamilton is remembered for such a man as Peter W. Philpott. Today a church carries his name. He was identified with the Alliance in the early days and was superintendent in the Eastern and Central Canadian District.

The first and largest of the Alliance churches in Hamilton is the Delta Tabernacle, which began as an independent work in 1925 under the leadership of Rev. F. W. Hollinrake, a Methodist minister who left his church at the time of church union in Canada. His was a great following, which eventually built a large tabernacle in the east-end Delta district in 1929-30. It is unique, in that the cornerstones are inscribed "Saviour," "Sanctifier," "Healer" and "Coming King" even though the church did not come into affiliation with the Alliance until 1939 during the ministry of Dr. H. L. Turner. Over thirty young people now serve as full-time Christian workers. It was from Delta Tabernacle that Albert J. Lewis entered into missionary service as a pilot and laid down his life in New Guinea.* Rev. E. J. Bailey, Rev. William Moreland and the present pastor, Rev. Ralph Uhlinger, have served the church in recent years.

From 1946 to 1958 Delta Tabernacle operated two branch churches: Beach Gospel Chapel and Parkview Community Church. Both of these are now organized as separate churches in The Christian and Missionary Alliance. The Beach Chapel is located on the narrow strip of land separating Lake Ontario from Burlington Bay. Rev. David Tjart is the present pastor. In 1955 a large addition was made to the original structure erected in 1946. Parkview Church is in the extreme northeasterly part of the city. The present sanctuary was opened in 1954 and replaced a small wooden building which had served the church for a number of years. The writer has served as pastor since 1952.

In 1955 a number of Delta Tabernacle families living in the town of Stoney Creek, just east of Hamilton, began holding their own prayer meetings under the leadership of Rev. L. J. Mapstone, then assistant pastor at Delta. This was broadened to include a Sunday school and Sunday evening service in 1956. The group used a Boy Scout Hall until they purchased land and were able to build their own church, which was opened in 1958. It will be converted to a parsonage when a larger sanctuary is completed. Mr. Mapstone became full-time pastor at the first of 1958.

Waterdown is just a few miles from Hamilton and was entered by the Alliance in 1957 when an empty United Church building was acquired. Rev. William Moreland resigned from the Delta Tabernacle to assume the direction of the new work.

Very recently there has been the beginning of a witness in the town of Burlington. Since the fall of 1959 a ministry has been conducted in the Strathcona Public School, led by Norman N. Valentine. A full schedule of services is offered.

On Sunday afternoon, April 10, 1960, the new Centremount Church was formally dedicated in public service. The congregation in the mountain church has completed the building program begun two years ago, and the finished church is a beautiful, contemporary sanctuary of worship constructed of concrete block, brick and laminated wooden arch. It seats 340 persons.

At this dedication Rev. Nathan Bailey, District Superintendent, preached. The

*See page 16.

(Continued on page 19)

JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. William A. Cutts and children, John and Amy, left May 20 for their third term of service in New Guinea. They will again be stationed at Homejo.

Rev. and Mrs. J. Paul Ellison and children, Elaine, David and Robert, sailed May 24 for their second term in Cambodia.

Rev. and Mrs. Paul L. Morris and children, Paul, Jr., Ruth, Alma and Margaret, left June 1 for their third term of service in the Gujarat area in India. They will live at Palanpur.

On Furlough

Rev. and Mrs. Archie E. Mitchell and children, Rebecca, Loretta, Glen and Geraldine, arrived May 19. They have completed their second term of service in the Tribes of Viet Nam Mission.

Miss Ruth N. Ziemer arrived on May 20. She has completed two terms in the Philippines.

The New Generation

To *Rev. and Mrs. Chester E. Mock,* Kinsman, Ohio, a daughter, Susan Dawn, on May 14.

With the Lord

On May 12 a faithful servant of the Lord, *Mr. David Woodworth,* of Brooklyn, N. Y., went to be with the Lord. He was eighty-six.

About forty-five years ago Mr. Woodworth joined the Gospel Tabernacle in New York, and served there as an elder for a number of years. In 1922 he became chairman of a committee formed to hold tent meetings in Brooklyn. The meetings resulted in the organization of a church in 1925, when a building was purchased at 1024 Bergen Street. In 1948 the congregation moved to its present location at Clarendon Road and New York Avenue, in the heart of Flatbush. Through the years Mr. Woodworth remained active in the church as an elder and trustee, and was the treasurer until his health prevented him from serving. He was cofounder of the Kallman Home for Children in Bay Ridge, Brooklyn.

He is survived by his wife, Edith, a son, Mark, and two daughters, Mrs. Ruby King and Mrs. Grace Abrahamsen. Services were held in the Clarendon Road Church on Sunday afternoon, May 15, with the pastor, Rev. Eldon F. Holes, officiating.

Mrs. Beulah Gricks, of Oil City, Pa., went to be with the Lord on April 30. She was well known in the Western Pennsylvania District because of her lifelong attendance at Mahaffey Camp. She is survived by her husband, Virgil Gricks; her parents, Mr. and Mrs. William Rhodes; and a brother, Daniel.

Mr. Charles Marstaller, known to many students at Nyack as "Uncle Charlie," went to be with the Lord on May 6. He was seventy-one years old.

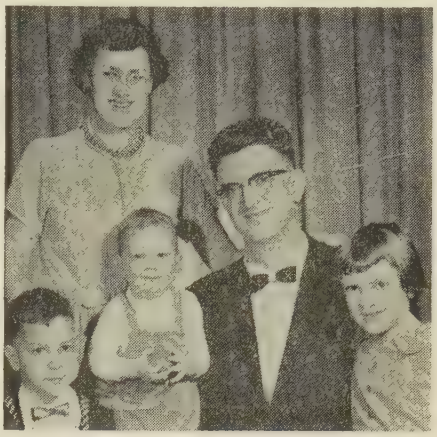
His deep love for the Lord's work was evidenced by his prayer ministry and the financial help he gave many students and missionaries while he labored as maintenance man at Nyack and at Wheaton College. While at Nyack he became burdened one year because no students were enrolled from Maine. He greatly rejoiced the following year when Maine was represented by five new students, all from churches served by students he had known.

Funeral services were conducted at Durham, Me., in the chapel which Mr. Marstaller had purchased, renovated and dedicated to the preaching of the gospel. Dr. E. J. Evans conducted the service, assisted by Rev. S. B. Harding, pastor at Portland.

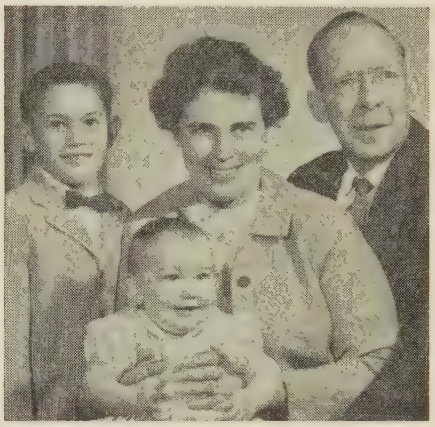
Ashby Lane Church Refreshed

Rev. H. P. Rankin ministered in the Ashby Lane Alliance Church, Valley Station, Ky., during Holy Week and Rev. Roland E. Coffey, pastor, reports a true spirit of revival. Several folk found Christ as their Saviour, many testified to the sanctifying grace of our Lord, some claimed Christ as healer, and at least two young people dedicated their lives to the service of the Lord. Testimonies continue to have the flavor of revival.

Two attendance records were set for this year-old congregation—155 in Sunday school and 141 in the morning service.

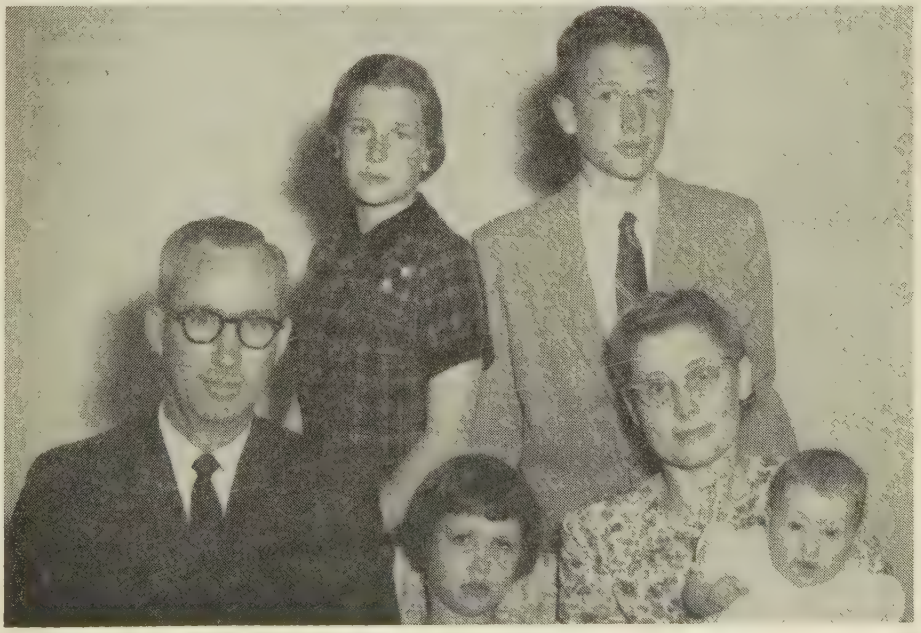


Rev. and Mrs. J. Paul Ellison and family Cambodia



Rev. and Mrs. W. A. Cutts and children New Guinea

Rev. and Mrs. Paul L. Morris and family, Gujarat, India



Church Dedicated in Bangor, Me.

Sunday, April 24, marked the dedication of the new Court Street Alliance Church, Bangor, Me. Rev. Ernest J. Bailey spoke at the 3 o'clock service, at which 130 were present. Rev. C. Ernest Harman, a former pastor, was also present for the day.

The building and furnishings are valued at nearly $25,000. Because of the donated labor of many members and friends of the church the actual cost, including the new piano and organ, was $12,000. Ronald G. Milley is pastor.

Court Street Alliance Church, Bangor, Me.

Pennsylvania Pastor Retires

Rev. Ralph M. Creider, pastor of the Abington, Pa., Alliance church, resigned his pastorate recently after forty-five years in the gospel ministry, forty years of which were spent in the Eastern District. Mr. and Mrs. Creider will make their home in Detroit, Mich.

Ministerial Seminar in Newark

The C. & M. A. Church of Newark, N. J., held a seminar recently for the Alliance pastors of the Newark metropolitan area. On hand as speakers were Dr. Lloyd Perry, of the Gordon Divinity School, Beverly Farms, Mass., and Dr. John F. Gates, professor at The King's College, Briarcliff Manor, N. Y.

A week after the seminar the Newark congregation sponsored another kind of special program. Gathering at the parsonage, they celebrated the fifth anniversary of Rev. Frank Brocker's arrival in Newark.

Delta Tabernacle Dedicates Memorial to Missionary Pilot

On Sunday morning, April 24, the congregation of the Delta Tabernacle, Hamilton, Ont., Canada, gathered outside the church following the morning service to hold a dedication ceremony in memory of Missionary Pilot Albert J. Lewis, who died in an airplane crash on the side of a New Guinea mountain on April 28, 1955. At the time of his death Mr. Lewis was flying over uncharted territory to take supplies to the missionaries in the Baliem Valley.

Mr. Lewis was a member of the Delta Tabernacle, and his name is among the thirty-five listed on the Christian Service Honor Roll.

The memorial dedicated consisted of dual outdoor bulletin boards. Delta's pastor, Rev. Ralph Uhlinger, spoke briefly on the life of Moses, referring in particular to his being led to the top of a mountain after a full life of service, there to die alone in the presence of God. Following the sermon, Capt. R. Bennett, of the Trans-Canada Air Lines, paid tribute to the Christian influence of Mr. Lewis and stated that it was through his life that he was led to Christ.

The dedication plaque carries, in addition to the inscription to Mr. Lewis, his testimony: "It is going to cost, I know; but I am willing to pay the price."

Mrs. Mary Lewis and Rev. Ralph Uhlinger at dedication of memorial to Albert J. Lewis

HAMILTON SPECTATOR

Women's Groups Hold Spring Rallies

The women's prayer groups of the Indiana area held their spring rally recently at Danville, Ind. The secretary, Mrs. Isa Baird, reports 77 ladies present.

The central Ohio prayer groups held their rally in the Alliance church of Mansfield, Ohio. Mrs. W. O. Thomas, secretary, reported 120 in attendance.

(Continued on page 19)

Letters

Too Many Indians

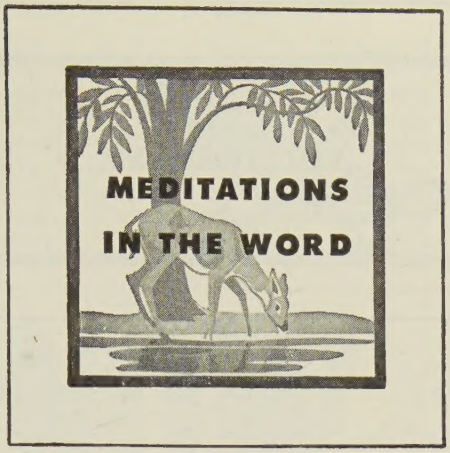
In the May 18 issue of THE ALLIANCE WITNESS I was pleased to note you were able to include the article "Zeal a Blizzard Couldn't Cool."

Since its publication I have been informed that there are not 5,000 Indians living in the city of Regina, as the article indicates; rather there are approximately 1,000. Inasmuch as we were misinformed concerning this figure would it be possible for you to make the correction in a subsequent issue?—REV. ALVIN MARTIN, *President, Canadian Bible College.*

An Oversight

Your article on Portland (May 4) mentioned the names of the workers who had devoted their consecrated efforts there. The name of Rev. C. H. Chrisman was not given. This was an oversight, but I felt that his name should be included.

When the going was rough he showed me a letter from the Presbyterian Board offering him a good salary if he would take a pastorate somewhere in the South. But he refused. At that time I was helping him in the work.—REV. W. P. KIRK, *Pomona, Calif.*



Edited by EDITH M. BEYERLE

Sunday

1 JOHN 4:7-16 (verse 16).

The love which the Holy Spirit teaches is not confined to any class or condition but, like the love of God Himself, is able to reach and embrace . . . even the most malignant enemy and the most uncongenial object. It is nothing less than the very heart of God Himself infused into our heart. It is the love of God Himself imparted to us through the Holy Spirit. . . . We have but to realize our need, yield ourselves unreservedly to God, be willing to receive it and exercise it, and then claim it, and go forth to fulfill it in His strength. —A. B. SIMPSON.

Monday

COLOSSIANS 3:15-24 (verse 15b).

A kind uncle who had just returned from Paris brought his little niece a fine French doll. "Did you thank Uncle for the beautiful present?" asked her mother, as the little girl rushed into the house all aglow with enthusiasm over the new toy. "Yes, Mamma, but I didn't tell him so." This is the way with much of our gratitude. If you are thankful to God tell Him so. If you are grateful for the kindness of a friend express it, that the friend and you may be better for it.—PENTECOSTAL EVANGEL.

Tuesday

1 PETER 5 (verse 9).

In an old Continental town they will show you a prison in a tower, and on all the stones of that prison within reach one word is carved: "Resist." Your guide will tell you that years ago a godly woman was for forty years immured in that dungeon and she spent her time in cutting with a piece of iron on every stone that one word, for the strengthening of her own heart and for the benefit of all who might come after her, "Resist!" "Resist!" "Resist!" —GOSPEL HERALD.

Wednesday

PSALM 106:4-15 (verse 15).

"Give, Lord, this thing unto my heart most dear!"
He saw the end, the loss, the aftertoll;
But when I would not heed His warnings clear,
He gave it—and "sent leanness" to my soul.

—ADELAIDE POLLARD.

Thursday

1 CORINTHIANS 6:9-20 (verse 19a).

It is the hardest thing in the grammar of life to learn to put "mine" and "thine" in just the right place. That is life's lesson. Paul had learned it when he said, "Ye are not your own," and when he stood on the deck in the storm and said, "God, whose I am, and whom I serve." . . . The world wants men who know to whom they belong.—W. W. MOORE.

Friday

HEBREWS 9:11-22 (verse 14).

We have a most striking picture of Christ, God's Lamb, in the burnt offering of the Old Testament. This offering of the slain lamb was accompanied by the meat (meal) offering as well as the drink offering. The lamb typified Jesus Christ's sacrifice; the meal offering, His perfect life, and the wine, His Spirit-baptized life. Jesus was born of the Spirit (Luke 1:35) and baptized with the Spirit (Matt. 3:16); He lived in the Spirit, ministered in the Spirit and offered Himself by the Spirit. Can we do less?—PAMEII.

Saturday

REVELATION 3:14-22 (verse 20).

There is a threshold which God will not cross—it is that of human responsibility. He will press to its utmost verge to plead, woo, yea, even weep at the door of the heart that is refusing Him full possession. But He will never force an entrance. The most solemn thought about the offering of the life is that when the Holy Spirit has done His work in convicting us of God's call to it, He leaves it with us to yield or not to yield.—JAMES H. MCCONKEY.

Sunday

JOSHUA 1:1-9 (verse 3).

We cannot grow into faith. It is not a plant indigenous to the soil of earth, but it must be claimed in the name of Jesus on the ground of the covenant, through the Holy Spirit, as the direct obtainment of His grace. And if today you have seen any lack of love in your heart and life you have but to appropriate it according to your covenant right. . . . Step out into the testing of that love, insisting upon it as your right, and it will come into your life through His faithful and all-sufficient grace.—A. B. SIMPSON.

Monday

ISAIAH 42:18-25 (verse 18).

God . . . has infinite treasure to bestow, and we take up with a little sensible devotion, which passes in a moment. Blind as we are, we hinder God and stop the current of His graces. But when He finds a son penetrated with a lively faith He pours into him His graces and favors plentifully. There they flow like a torrent which . . . when it has found a passage spreads itself with impetuosity and abundance.—UNKNOWN.

When requesting change of address kindly send both old and new addresses.

Tuesday

ACTS 1:1-11 (verse 8).

The missionary problem is a personal one. Every believer, in receiving the love of Christ into his heart, has taken in a love that reaches out to the whole world. On every member of the church the Great Commission rests: *The gospel for every creature.* Let each of us begin with himself in seeking for the church the restoration of the Pentecostal power for the work of conquering the world for her King.—ANDREW MURRAY.

Wednesday

1 TIMOTHY 4:7-16 (verse 12b).

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs an overflowing heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed,
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—SELECTED.

Thursday

MATTHEW 3:1-12 (verse 11).

D. L. Moody said that after he received the mighty fiery baptism with the Holy Ghost he preached the same sermons and used the same illustrations but it all seemed new to the people; and not a single sermon did he preach after that but that souls were saved. How blessed and refreshing to meet those who have not left their first love! Everything they say seems to grip and bless the people.—J. M. HAMES.

Friday

1 SAMUEL 28:8-18 (verse 18).

Effect always follows cause. Because Saul disobeyed God and did not execute His wrath upon Amalek he paid the supreme penalty—death. The surface lesson of this Scripture is God's sure judgment upon disobedience. The undersurface teaching is that Amalek, a descendant of Esau, is a type of all that is of the flesh life with its inordinate appetites and indulgences. God has pronounced the sentence of death upon the "flesh," and expects His children to put their "Amen" where He has put His "Yea."—PAMEII.

Saturday

PSALM 121 (verse 1).

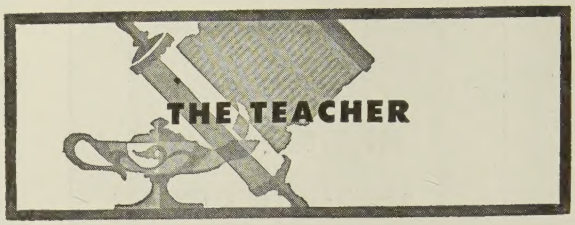
How welcome would it often be to many a child of anxiety and toil to be suddenly transferred from the heat and din of the city, the restlessness and worry of the mart, to the midnight garden or the mountain-top! And like refreshment does a high faith, with its infinite prospects ever open to the heart, afford to the worn and weary. No laborious travels are needed for the devout mind, for it carries within it Alpine heights and starlit skies, which it may reach with a moment's thought, and feel at once the magnificence of God. —JAMES MARTINEAU.

June 19, 1960

LESSON TEXT—
Matthew 7:15-23;
Luke 13:6-9

GOLDEN TEXT—
John 15:4

DEVOTIONAL READING—
John 15:1-11



June 26, 1960

LESSON TEXT—
Matthew 7:24-29;
21:28-32

GOLDEN TEXT—
Matthew 7:24

DEVOTIONAL READING—
1 Corinthians 3:10-15

By Harold J. Sutton

Bearing Good Fruits

Our lesson points up two levels of life. Matthew's text has to do with one; Luke's with the many. In both, opportunity calls for a responsibility that issues in accountability for privileges bestowed.

I. THE INDIVIDUAL (Matt. 7:15-23).

(1) *The precept.* "Beware of false prophets" (v. 15). What a frightful combination of words. Guised as sheep, but actually wolves. Personal gain at the expense of the unsuspecting—and under the cloak of religion—is the aim of these sheep-clad wolves. The *premise* follows the *precept.* "By their fruits ye shall know them." Not "works," but "fruits." Too long have we confused the two. Bad men may do good things ("works"). But the good thing does not cancel out the bad man. (2) *The parallel.* Grapes do not come from thorns nor figs from thistles (vv. 16-19). Fruitage is the outcome of the tree's inner life. One may put grapes on thorns and figs on thistles; they cannot grow there. The speech may be orthodox but if the life be wrong the prophet is false. "The blasphemy of the sanctuary is infinitely worse than the blasphemy of the slum." One's separation is to include conduct as well as creed. (3) *The pronouncement* (vv. 21-23). Some base their claim for recognition on *profession.* These trust the shibboleths of orthodoxy ("Lord, Lord") in eternity even as they did in time. Others trust in *performance.* Here are evangelical proclaimers who render the highest possible service to the Christian cause and in the invoked name of Him whose cause it is. Our Lord does not deny the claim. But hear Him: "I never knew you: depart . . . ye that work iniquity." Whatever advantages were to be secured by the use of Christ's name, they received. But the Master never "knew" (sanctioned, approved, endorsed) them. His name was simply a springboard for their name. His cause was useful in promoting their cause. Workers of iniquity. Then whatever is done, if back of the doing or in the doing there is disobedience to the Lord's will, the performance is a sin and is classed with iniquity at the last. Explain it? Who can? But there it stands for all to see. It is the *practice* of the divine will that counts. If admission into heaven at the last depends on this, how important it becomes. Nothing else will suffice at the last. *Profession* and *performance* are never substitutes for *practice.* We had better check, for nothing matters as much.

II. THE NATION (Luke 13:6-9).

This portion of the lesson, beamed at the Jewish nation, teaches the tragedy of uselessness. (1) *Privileges* are enumerated. The tree was "planted" and thus was no child of chance. It was "in his vineyard" and had a better-than-average chance. The purpose of the tree was figs. This must be in harmony with the nature of the tree, in season and for the proprietor. (2) *Prospects* were bleak. The tree was not poisonous, just fruitless. And it became a menace. Sunshine, moisture, soil properties and labor were wasted. It cumbered the ground. (3) The *promise* of another year was granted—and then the vinedresser's ax. Time was running out for the tree, and for the nation. The days of uselessness were numbered. The absence of fruit would cancel out the need for the tree. Thus our Lord portrays the ultimate fate of the useless and fruitless, whether it be concerning men or nations.

The Firm Foundation

These sayings of Christ are the foundations upon which men are to build the structures of life. The parable reveals that the test of obedience is doing, not saying.

I. THE PRECEPT (Matt. 7:24-29).

All build in time and for eternity; some wisely, others foolishly. (1) The *wise man* believed in the rock. He took our Saviour's words at face value and spared no expense to get to the rock. Luke says he "digged deep." Be it said that no time is lost by this. Pride and prejudice must go until one can say, "Nothing between my soul and the Saviour." Then, too, the wise man built after finding the rock. This gave meaning to all that had gone before. The renewed are to rear their structure of faith and good works. And when rain, wind and flood assaulted the house the man was vindicated; "it fell not." He who squares his concepts, character and conduct by "these sayings" of Christ builds for eternity. The life that is Christ-built will stand forever. (2) The *foolish man* disregarded the rock. He failed to see that if we are to end with Christ we must begin with Him. Building too soon, there were the stones of the structure without the rock of safety. He missed the truth that the way up is down. Believe it: Nothing is right until Christ is the soul's foundation. The loose, sandy earth was a poor substitute for the rock. The treacherous earth was beneath the house and out of sight, so what matter? Thus the poor man reasoned away his hope. But tragedy struck and the house "fell." Here was earnestness, but apart from the Rock. Lacking the "one thing . . . needful," the builder lacked everything. The wise builder, then, is the one who obeys the instruction given by the Lord.

II. THE PRACTICE (Matt. 21:28-32).

(1) *The parable.* Two sons, a vineyard and a command to work today. One son refused and afterward obeyed; the other agreed but never followed through. Now come the question and answer of verse 31. The story seemed to have so little point that the answer just slipped out. But wait. (2) *The purpose.* This was to point up the insincerity and unbelief of those who were represented by the official deputation which stood before Jesus. The "vineyard" was Israel. "Work to day" was present coöperation with God. The son who said "I will not" but later complied represented "the publicans and the harlots." The son who said "I go, sir: and went not" was the "chief priests and the elders of the people" with whom Jesus spoke. Now put it together. "John came . . . in the way of righteousness" (v. 32). That is, his baptism (preaching and ministry) was divinely authoritative. This was not received ("believed") by those who questioned Jesus. But "the publicans and the harlots believed" (v. 32). And their belief was rooted in repentance. The first son repented (v. 29). "Ye . . . repented not" (v. 32).

We must not miss the final words of verse 32: "Ye, when ye had seen it, repented not afterward, that ye might believe him." They saw but, refusing to repent, were unable to believe. This is perilously near the unpardonable sin. Here were the chief priests and elders of the people sinning with eyes wide open. No wonder they could not believe. Let us beware. "Light obeyed increaseth light; light rejected bringeth night."

"They perceived that he spake of them" (v. 45).

THE ALLIANCE IN HAMILTON

(Continued from page 14)

pastor, Rev. John Cunningham, was the chairman, and two former pastors, Rev. Firm Sauvé and Rev. G. Robert Gray, as well as a number of local pastors took part.

Centremount Church dates back to 1942 when a basement church was erected under the leadership of Rev. L. W. Welbourn. The congregation was joined to The Christian and Missionary Alliance in 1948 when the first Alliance pastor was called and the group organized as an Alliance church. Later a parsonage was built by Mr. Welbourn who was a full-time contractor. The basement church was extended in 1958 to provide more Sunday school space, and the main auditorium was begun in 1959. Through the donation of many hundreds of hours of labor by the men of the congregation, the cost was substantially reduced; its value is easily $80,000, but it was constructed for $52,000. Once again Mr. Welbourn supervised the work, while Mr. Tom White made the architectural drawings and Mr. Gordon Duern was the consulting architect.

In just over twenty years Hamilton has doubled its population and has been called the fastest growing industrial city in Canada. It is still growing. In its many new areas Hamilton presents a ready field for the ministry of The Christian and Missionary Alliance. ◆ ◆ ◆

THE ALLIANCE FAMILY

(Continued from page 16)

Houston Church Holds Bible Conference

The C. & M. A. Church of Houston, Tex., held a five-day Bible conference recently, the first of its kind in the church. The conference was initiated on the request of Christian organizations outside the Alliance, according to the pastor, Dr. George A. Aitcheson.

Speaking on the Book of Philippians, Dr. Aitcheson hewed to the theme, "One Week with the Saints at Philippi." Each night of the week a layman from a church other than the Alliance gave testimony of his conversion experience. Special music also was provided by members of various denominations.

Nebraska Preacher Ministers in Wyoming

Rev. Richard F. Merrill, pastor in Fremont, Nebr., held a week of evangelistic meetings recently in the eastern Wyoming town of Manville. According to the pastor, Rev. David Becknell, sixteen people responded to a public invitation following Mr. Merrill's morning message on the closing Sunday. Half of these, said the pastor, were seeking salvation.

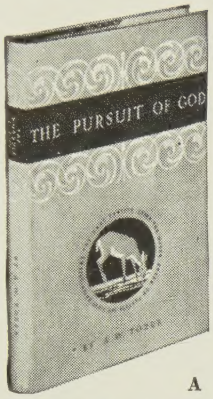
Youth Meetings in Richmond

The C. & M. A. Church, Richmond, Va., South Side, held a week of youth meetings recently with Rev. Russell Churchill, of Raleigh, N. C., as the speaker. Mr. Churchill used scene-o-felt, "magic," and spirited chorustimes to minister to the more than one hundred children attending the afternoon services. He devoted his evening messages to "older brothers and sisters, and fathers and mothers."

Richmond's pastor, Rev. R. K. Richardson, states that the meetings produced several decisions for Christ and over twenty contacts with boys and girls not attending church.

Pray for the ministry of The Alliance Witness.

NOW *available in paper binding*



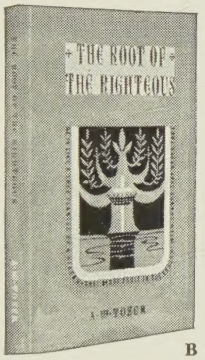
A

THE PURSUIT OF GOD
A. W. TOZER

"A book for every pastor, missionary and devout Christian. It deals with the deep things of God and the riches of His grace. Above all it has the keynote of sincerity and humility."—*Samuel M. Zwemer* $1.50

THE ROOT OF THE RIGHTEOUS
A. W. TOZER

The author says: "The chapters are in no sense quite religious essays, but were born in the midst of life; and while they have, as I hope, heaven in full view, they are never too far removed from the rough world where the children of God struggle and work and pray."—A. W. T. $1.50



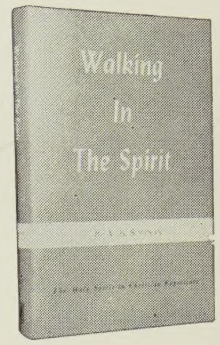
B

WALKING IN THE SPIRIT
A. B. SIMPSON

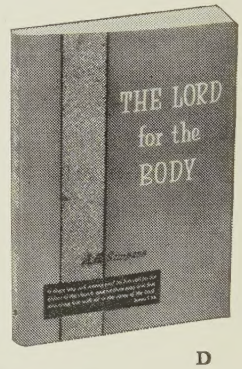
A delightful portrayal of the believer's privilege to maintain the habit of dependence upon the Holy Ghost for his entire life—spirit, soul, and body. $1.50

THE LORD FOR THE BODY
A. B. SIMPSON

Recently reprinted: Because the subject of the Lord's healing is now so widely discussed in Christian circles, it is hard to realize that not many years ago but few teachers ever touched upon this phase of scriptural doctrine. Yet it is well to remember that Dr. Simpson consistently maintained that he was not the founder of a healing cult, nor did he wish to place healing before spiritual blessing and the salvation of the lost. $1.50



C



D

• read them all
• give them to your friends

4 Star Value
4 for $5.00

Please send the following:

A B C D ALL

NAME_____

ADDRESS_____

★ ORDER NOW FROM: ★ CITY_____ STATE_____

CHRISTIAN PUBLICATIONS, INC.
Third and Reily Sts. Harrisburg, Penna.

(POSTAGE: ADD .15 FOR 1st BOOK — .05 EA. ADDITIONAL.)

LIBRARIAN—HARVARD
DIVINITY SCH ANDOVER HALL
FRANCIS AVE
CAMBRIDGE 38 MASS

The day that changed my life!

Has your Christian life become one of dull, day-in-and-day-out routine?

Have you taken your Christian experience for granted?

Have such verses as Psalm 23:1—"The Lord is my shepherd; I shall not want"—become just words, and not precious promises?

Then why not consider the day that can change your life.

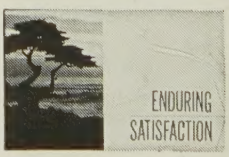
Perhaps you are rooted in barren ground.

Why not enrich the soil about you by enlarging your ministry for Christ?

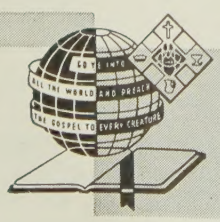
Alliance missionaries are making every sacrifice to reach men and women for Christ. They need help from you. Your investment in Alliance missionaries throughout the world can begin through your investment in Alliance Annuities.

Safe, supervised, with generous dividends up to 5½ per cent, Alliance Annuities give you a return and also make possible advancement in the cause of Christ.

The day that changes your life can be the day you write your check for Alliance Annuities.



Dedicated dollars of those who love the Lord can mean more persons brought into the Kingdom. Send today for pictorial folder which explains why Alliance Annuities bring "Enduring Satisfaction."



The Christian and Missionary Alliance

260 West 44th St., New York 36, N. Y. • 61 Glenvale Blvd., Toronto 17, Canada